EXHORTATION.

Voices of the Shepherds Calling Their Flocks Into the Fold.

A TRUE CHRISTIAN LIKE A PALM.

Beecher on the Head and the Heart Systems of Theology.

THE GOLDEN RULE A NATIONAL LAW.

A Minister Who Refuses to "Trim" and Vindicates Personal Liberty.

PLYMOUTH CHURCH. THE GREAT DANGER OF OUR TIME-MR BEECHER ON THE GREEK AND HEBREW TEN-

brew minds as they are perpetuated to our own day formed the subject of Mr. Beecher's discourse yester-St. Paul's words to the Corinthians expressed in latter half of the thirteenth chapter of the first pustle formed the text of the sermon-"Charity hever th; but whether there be prophecies, they shall whether there be tongues, they shall cease; ther there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. For now we see through a glass darkly; but then facto face: now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these

This, the preacher said, is not only an admirable salogy upon the divine principle of life, but it covers a ground unsuspected, far more wide than that. In h of these letters of the apostle to the Corinthian Church you may be said to see the battle of the Hebrew genius with the Greek gentus. The latter believed in the supremacy of the intellect, in ideas, in knowledge, and that ordering of knowledge which we call philosophy. I believe in that; but the Greek believed this to be the end and the aim of excellence, and that character was perfected in the school of philosophy, all of all knowing. The Hebrew believed in utions, in righteousness proceeding from certain fixed moral aptitudes for righteousness. And although the Greek believed in goodness as something subordinate, something springing incidentally from philosophy, and though the Hebrew believed in reasoning nd in ideas as something concomitant, yet the end of existence in man was moral disposition. The Greek says thought; the Hebrew says emotion. question between them was not whether each should believe one and disbelieve the other; question was, "Which is primary; which is ommant?" This question does not stop in the antiquities. It is just as wide awake and more, to-day, it was in the time of the apostles. In our day see this controversy renewed. For example Buckle, in his uncompleted works, by which he has made a large contribution of rudimentary knowledge to man, endeavors to show that the advances of the man race had always taken place outside of moral education, by physical influences or by intellectual enlightenment, and that moral causes had had nothing, or only an unimportant part to play in the great evolu tion of civilization. Without propounding this, or anything like this, the dynamic influence of the scientific troversy of our day works in the same direction, giving a priority of emphasis to right knowing and to rge knowledge, and to precision and accuracy in lowledge. It is the old question that is debated still in the pulpit—the question between faith and science. Essay after essay and tract after tract is appearing,

tern by which they shall grow up steadfastly into form of the living God. sssuming this to be true, Mr. Beecher argued that

modesn apploalisms of science— samely, that the true scientist must love the truth for the truth's save without regard to its practical benefit, ass liable to great missinerpretation and to produce yery great error. He admitted that when a man is

smooth, that the true sentiated the surface of the product of the recent that the true she without regard to its practical benefit, the true she without regard to its practical benefit, the product of the product of

It is its servant. He is the great man, and though be be dumb, he needs no tongue, to whom Paul makes reference when he said, "Ye are our epistics known and read of all men." There is a danger here which every one of us that is called to the sacred work of God, whether in higher or subordinate stations, should take heed that he is not only building right, but living right take priority. The spirit of the sect emphasizes usually the things about which Correttans differ. The spirit of the sect therefore tends aways toward the Greek, and has helped to put away the true Hebrew spirit. The spirit of dogma, if it keeps its place and performs its functions as a servant in the house of God. But when it becomes dominant dogma is a demon; it is ferekized thought, it is putting knowledge in the place of disposition. The great hereay we are to fear in modern times, as in the time of Christ, is that the material will take the place of the spiritual; that the prosperity of the body and of external society will be the measure of the advances of the kingdom of the Lord Jesus Christ; that the closet will dominate over the sanctuary of the soul, and that this position, that should be the givery as it is the fulness of true manhood, will be cramped and reducet if not imprisoned. This is the hereby that we are to fear to-day.

MASONIC TEMPLE. THE GOLDEN RULE-A SERMON BY REV. O. B. PROTHINGHAM AT MASONIC TEMPLE. In the Masonic Temple, yesterday, Rev. O. B. Frothingham preached to a large audience, his subject being "The Golden Rule." His text was Matthew vii., 12— "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." It seemed to be supposed that the rule laid down in the text was pecul Jesus. But such was not the fact, for it was lound also the same, as a rule for the guidance of the Jews, one form being "Thou shalt love thy neighbor as thyself." tion, "Be careful not to put on your neighbor's head a hat that hurts your own." These forms of the same rule had been written fully six hundred years before the time of Christ on earth. Then there was another form, expressing the same rule, "Blame not your neighbor for faults which are your own." and in the writings of Confocus for the government of the Chinese it appeared in every form, and was equally universal among the moralists of the East and the West. in Rome, as elsewhere, the rule was the same, there than in the East, for the people of the East were more imaginative than those of Rome. Still more remarkable was it to find it in China, where Confucin gave expression to the whole law in "reciprocity. throughout the East and West, and through all time, we could see that it was a cardinal rule of the race. It was plain common sense, and the race. It was plain common sense, and required no sacrifice. It told u= to come down to the essential of our natures everywhere in the declaration, what ye would that men should do to you, do ye even so to them. That was the declaration of Christ to His disciples, and they again preached it to others. We come, then, to find that the golden rule was universal, practical and good for ail. But some might say, "Why live by rule? Why not live by nature?" And yet, was not the golden rule a natural law? Did it not come to us as a voice of nature? To some minds there was nothing in nature which was not by rule, and certainly there was nothing grand in nature which was not by rule. The liebrews, living by strictest rule, lived on through ages and were still extant, the same to-day that they were 4,000 years age, and that because they lived and live by a rule that had been handed down from father to son through ages, always the same. And the same was true of the Puritians of New England, who lived and live by strictest rule. Under its miluence they had been enabled to atmosphere California with the influence of their rule of life, and wherever they went their influence was felt. Then there were the Quakers, who had lasted long through the years, because with them the spritt of the golden rule was strong. Therefore was it shown that the golden rule was, in itself, grand for, the human race. Sometimes the man who follows this rule was harsh in his judgment of men less strong in the right, making no excuse for those who were more feeble than he in living up to his standard. He was a istocratic in ethics; cold, severe, sometimes really brutal, for, mistaking somewhat the spirit of the rule, he made no excuse for others less strong than himself. There were those, however, who believed that a man should not follow in or encourage the selfishness seemingly implied in the golden rule calaming that a man should not follow in or encourage the selfishness seeming yimpled in the golden rule examined. That was a rule which, howeve the race. It was plain common sense, and required no sacrifice. It told us to come down to the rule, there would be peace and harmony. On Tuesday next, he said, we would be engaged in decorating the graves of those who fell in the war. Among the graves there might be some of those who went without the incentive of principle; simply for the pay received, But where there was one such there would be many who went for and died for the good of their country; and it was to honor those, and those only, that the flowers were spread, for they had acted in accordance with the golden rule. That was the golden rule well applied. And yet it was easy to make it seem absurd. Say to a man of means, "Give me \$1,000," or, "Give me your villa at Newport," and you were not asking in accordance with the spirit so much as the letter of the rule. In the East there was a man appointed to see to it that the weights and measures were just, and finding the weights and measures were just, and finding the weights and measures of his father wrong, he caused him to be punished there and then, bodily and by fine. When the punishment had ceased the son gave all possible comfort to his father, but while doing so caused him to understand that while acting as an official he was acting for the many, and must see that right was done. In that capacity he was not his son, but when his duty had been performed he could be his son again and have deep sorrow for the pain inflicted. That was not a violation of the golden rule, for his duty was to see to the interest of the many instead of one, to uphold the law for the good of all. There were three rules recognized in our conduct toward each other. The first was the iron rule, of evil for good; the second was the silver rule, good for good. That was as lar as society had reached, but in the future good for evil would be the golden rule, and by it earth would become a heaven.

UNIVERSITY BUILDING. LIBERAL CHRISTIANITY-SERMON BY BEV. MR. M'CARTHY IN UNIVERSITY BUILDING YESTER-

Rev. Mr. McCarthy, late pastor of the Bleecker street Universalist church, who has left that church because of some disagreement between him and the trustees, preached yesterday before a small congregation in the

shall we say to these things? If God be for us who can be against us?" We have in these words, said the speaker, established, to my mind, and set forth the privges of the Christian, the triumph of the Christian and the emotion of the Christian. I would we were all as I am, without bonds and fetters, so that we could be faithful and truthful to our convictions. I would not be here to-day preaching before this small I would not be here to-day preaching before this small company if there was not something nearer and dearer to me than friendship, personal comfort or dollars and conts. I am here to vindicate personal liberty. Until I contended for personal liberty I was a successful minister. When I lay down the principle that, whatever I was among my fellow men, when I came into the pulpit I spoke my convictions. That word pulpit, however, I abominate, and I believe it was an invention of ever, I abominate, and I believe it was an invention of the devil. The minister who does not preach what he believes is no man. The minister, who trims because preach to a congregation. I believe that most men are slaves in the pulpit, but I have cast off the shackles and I come here to say what I think. The man who is

slaves in the puipit, but I have cast off the shackles and I come here to say what I think. The man who is a free man is a power in the world, and, though social organizatious and affiin ties have their power, there is greater power in the simple individuality of the convictions of an honest man who will not be dictated to by ecclesiastical rings, for I believe that these ecclesiastical rings are more corrupt than the political rings if the truth was known.

What are the privileges of a Christian? Christianity is not so much as what you do. In theory Christianity is truth; in practice wisdom; in essence love; in effect peace and joy, and in training lay forever. The wondrous privilege of all Christians is to know that God is on our side. I do not mean that He is on the side of every deacon, every trustee, or every man who gives a large subscription. If he be the first officer of the church there may be a skeleton in the closet, however he tries to cover the ugly figure, and where is the Church walks up to the throne of God it will hurl these skeletons from it and come out purified and jubilant. God is on our side because He is our Creator. He has established our being according to the mysteries of nature around us, and if we violate any law of our nature we cannot essape the penalty. God is our Father as well as our Creator. Circls cetablished no creed, no sectarian government. He said that God was the Father of the spirits of all flesh. But how little do any of us think of the teachings of Christ or of true Christianity? Think of that burning building in New Jersey and that devoted mother taking her babe from door to door in a Christian community asking for shelter, and everywhere being re used. If we had Christ's spirit with us the disease would not touch us. I have had some experience that way, when I was doing my Master's work. I have handled a dozen children suffering with small-pox and have baptized them, and I have been at the bedsides of 150 cholera patients. We have doctors and we have baptized them, a

ST. PATRICK'S CATHEDRAL. THE LOVE OF GOD FOR MANKIND-SERMON BY

REV. FATHER O'HARP. The attendance at the Cathedral yesterday was ex-ceedingly large, and the services were, as usual, solemn and impressive. The officiating clergyman at the last mass was the Rev. Father Mori, and, at the conclusion of the first gospel the Rev. Father O'Hare preached a sermon which was both brilliant and effective. The reverend gentleman took his text from the gospel according to St. John xv., 26:—"But when the paraclete is come, whom I will send unto you from the Father, the spirit of truth which proceedeth from the Father, He shall testify of me." The main intention of the eloquent discourse was to show the hexpressible love of God for mankind. His illustrations were apt and beautiful, his argument lucid and his deductions hap-pily brought out. He showed, in the first place, that the overflow of

found went in the creation of man. There could be no priority in the ideas of God; but there was priority so far as order was concerned, and when He first thought of creation He considered the most perfect portion of it, which was His own Son united to human nature. God showed this human nature to the angels and required them to adore it united to the divinity. Lucifer refused to do so, and he was buried from his stronghold with his supporters, and the remaining two, thirds of the angels adored the human nature and were ture and placed it in the garden of Paradise. Salan was determined that this human nature should not be adored. The reverend preacher then proceeded to describe the temptation of Adam and Eve and their subsequent fail, the indignation of the Almighity and His regret for having created man. He was about 20 destroy him when the Son descended from His throne and, as it were, knelt at the lect of His Father and implored to be allowed to redseem the race, describing what sufferings He was willing to undergo to save man from the consequences which the sin of our first parents entailed in order that he might be reinstated in his primitive rights. Jesus came to the earth speaking kind words and winning all to His eternal Father, and receiving in His human nature, united with the divine, the adoration from the Virgin of lifteen which was reliated Him by the angels. That act of adoration was more than all the worship gratitude and meritorious works performed from the creation to the time of the event itself. While on earth for thrity-three years the Savieur was treated inhumanly, scoffed at and finally betrayed. Despite all the surroundings He encouraged His apostics with love and died on the creas praying for His bitterest enemits. But He still lived in His holy Church, which was

THE INFALLIBLE AND UNFAILING ORGAN of communication with mankind, He was ever presons on the altar. His love for man now was as great as when He died on the cross to redeem him. The paschai season was now drawing to a close, and it was fitting that the fauthful should adore the human nature of the Saviour, matted with the divine, by receiving Him prously and worthily into their hearts. Disrespect to the Cord Himself. There were times when a man would not notice an insultennanting from an unwerthy source; but he would promptly resent it if such insult were, for instance, directed toward his wile. The Church was the spouse of Jesux Christ, who was her jealous guardish. Father O' Hare concluded by exhorting the congregation to show their gratisfu ture and placed it in the garden of Paradise. Salan was determined that this human nature should not be

THE BRICK CHURCH. THE RELIGION OF CHARACTER-SERMON BY THE

REV. DE. MORRIS. Yesterday morning the congregation of Brick church (Presbyterian), on Fifth avenue, at Thirty-eighth street, listened to a sermon proached by the Rev. Edward D. Morris, D. D., Professor of Theology in the Lane Theological Seminary, Cincinnati, Ohio. After the reading of the Scriptures the Rev. S. Irenæus Prime, D. D., announced that the Presbyterian Assem. bly will hold a centennial service in the Tab mage's church), Brooklyn, on Monday, at three M. The Rev. Dr. Morris then read from the erse of the fourth chapter-"Till we all come in the nity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ"—and then delivered a

CHRIST CHURCH.

FIELD.

Last evening Rov. Mr. Batfield delivered the second Last evening Rev. Mr. Esticid delivered the second of a course of sermons to young men in the Eighteenth street Methodist Episcopal church on their dangers and temptations at the present day. The text was selected from Zechariah, it, 4—"Run, speak to this young man." He said:—So fiattering are the prospects of every young man, so manguine his hopes, so sublime and responsible his mission, and so perilous the path in which he walks, that it is the duty of every parent, teacher, and minister of truth to be in haste to advise the young with regard to those evils to which they are daily and hourly exposed.

literature of our times. One of the most important questions to be considered by a young man is, What kind of books and papers ought to be read? When we consider that one's reading has much to do in educating the mind and moulding the character the importance of this question can hardly be esti-

CHURCH OF THE HOLY TRINITY. GOD'S INHABITATION OF THE SOUL-SERMON BY BEV. DR. STEPHEN H. TYNG, JR.

There was a large attendance at the services yester-day merning at the Church of the Holy Trinity, corner of Madison avenue and Forty-second street. The precount of the administration of the rite of baptism to some twenty newly admitted members of the church, on water." It was stated that others who pr immersion would be baptized on next Sabbath, a baptis mal font having been engaged for the occasion. Just before preaching his sermon Rev. Dr. Stephen H. Tyng, Jr. the rector, stated that he was going to spend the summer vacation in the city, and that he wanted a tent under which to present in the open air to the multiunder which to present he the open tudes whom necessity compelled to stay in the city, and who otherwise would be debarred from hearing preaching during the summer months. He asked contributions to be sent to him to enable him to carry out successfully this outdoor preaching scheme. His sermon was from the text, Ephesians II., 22.—"In whom ye are also builded together for an inhabitation of God through the spirit." The Gospel of Jesus Christ, he began, attaches no importance to place. It does not

This is a marked contrast to the dispensation of the ews. When Jesus Christ came the temple ceased to be Jews. When Jesus Christ came the temple ceased to be the house of God. To Jerusalem and the surrounding cities, though called the Holy Land, there is now no importance attached in that respect more than to New York. Mohammedanism has its Mecca. Under the new dispensation there is no special holy place. God is not localized. This localizing food is not only opposed in the Word of the Gospel but in its spirit. And yet, surely we do consecrate and dedicate buildings to the service of God. But this is different from making a building holier. Are the outer bricks holier than the inner wall? How high up does the holiness reach and how deep does it go down? A single act sets apart the building, but the confirmance of it in sacred service is that which consecrates it. Wherever you find God, there is holy ground. Some of us have holy places in our studies, in our homes,

other's low.
called away! The most.
come. She is the lite of the home, she
sw whole sypect and temper. The bushand furnishes
is whole sypect and temper. The bushand furnishes
that, keeping it together, but his life is not at the cradle
and with the hearts of the growing little ones as is the
mother's. And yet how happy the husband who
can at night throw off the cares of his
can at night throw off the cares of his
ar business and come to a pleasant home to
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God and your baptismal promises, as well as of the penalties you have incurred by the violation of God's law. Ours is

A Missico of FEACE.

and reconciliation. In case you have broken your baptitenal vows you may within this holy time enter it, by ourselves and release those evils under which you later. First to God to give you the grace to see your own hearts. You may say, perhaps, that you are not ready just now to attend to this mission; that you have not lime; but is not your soull one much important a men if he gain the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the whole and the soul in the part of the part of the whole and the soul in the part of the p

THE PRESBYTERIAN ASSEMBLY.

ATTITUDE OF THE CHURCH.

have discussed various topics of more or less inter-to their Church and denomination. The opening of was spent in preliminaries, in the election of office and the appointment of some few committees. The next day the committees were completed, and at on the Assembly plunged into its business. Occasional the Assembly plunged into its business. Occasionally during the proceedings the Assembly has been thrown into a snarl by motions and amendments and substitutes, and what not, offered by members of the freshman class, and it required the ingenuity of Judge Strong or some other good parliamentarian to release the body from its difficulty. But, on the whole, for so large a body this Assembly has done remarkably well in this particular. This result is due, perhaps, as much to the ability and experience of its Moderator as to any other cause. In its efforts to effect a closer union between the Prest teriap Church and bodies who hold its doctrines ber by both denominations. This the Assembly has scline as inexpedient and unnecessary. Early in substance of the Centennial Commission for the grounds and buildings in Fairmount Park on Sabbath, and subsequently sent a committee of its agest and most emment ministers and laymen to pre-the greetings and the sentiments of the Assembly bis question to the Commission and varieties.

come of Contralancy as the press of the charge in the common of the comm